

## A REVIEW ON PUSHPADHANVA RASA IN VANDHYATVA (ANOVULATORY FACTOR OF INFERTILITY).

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### ABSTRACT

The eternal science of Ayurveda has a specialized branch called Rasashatra, dealing with the formulations, known as Rasaushadhi comprising of Parada (mercury), Gandhaka (Sulphur) and numerous other metallic and minerals processed with medicinal herbs. Pushpadhanva Rasa, is one such Rasaushadhi mentioned in a number of classical texts as a Vajikarana yoga (Aphrodisiac formulation). Concordant to the principle of Yuktivyapashraya chikitsa, any medicinal drug or formulation may be effective on a myriad of conditions based on the Guna-karmas of its ingredients. Therefore, we find references of indications of Pushpadhanva Rasa in Stree vyadhis as well. A number of studies have also proved its phenomenal results in both male and female factors of infertility. Thus, a multifaceted study about Pushpadhanva Rasa in Vandhyatva with special reference to anovulatory factor is being discussed about.

**KEYWORDS:** Anovulatory factor, Ayurveda, Pushpadhanva rasa, Rasaushadhi, Vandhyatva.

### INTRODUCTION

'Pushpadhanva' is another name for Kamadeva, the God of love and desire. The nomenclature of Pushpadhanva Rasa thus implicates its action as Vajikara in both males and females. Anovulation in Ayurveda can be broadly referred to as Beejadushti, Abeejata and Abeejotsarga. We can thus consider all the causes of anovulation under one roof of these concepts of Ayurveda. Anovulatory infertility is gaining a rising incidence in contemporary era. As it is multifactorial and has deleterious effects on the physical, social and psychological status of the individual, it inevitably needs an effective, all inclusive treatment protocols. Rasaushadhis are a unique group of drugs in Ayurveda which have a variegated actions on various systems of the body in a short period and in a low dose. Considering these facts, Pushpadhanva Rasa is a wonder drug in mentioned in Ayurveda which acts on the reproductive systems of both males and females. Therefore an attempt is made to exhibit the details about Pushpadhanva Rasa, in the present article.

### References of Pushpadhanva rasa in various texts of Ayurveda

- In Rasatarangini, improper growth of ovaries, fallopian tubes leading to Vandhyatva is mentioned as an indication of Pushpadhanva Rasa.<sup>[1]</sup>

- Rasatantrasara siddhaprayoga sangraha also describes the same indication.<sup>[2]</sup>
- Bhaishajya Ratnavali, Yogatarangini and Yogaratnakara have indicated Pushpadhanva Rasa for Vajikarana mentioning same ingredients.<sup>[3,4,5]</sup>

### Ingredients of Pushpadhanva Rasa

हरभुजगलौहंचाभ्रकंवंगचूर्णकनक वजययष्टीशाल्मलीनागवल्ली।

घृतमधु सतदुग्धंपुष्पधन्वारसेन्द्रोरमयतिशतरामादीर्घमायुर्बलश्च॥<sup>6</sup>

The Guna-karmas of the ingredients of Pushpadhanva Rasa relevant to the condition of Abeejotsarga are as follows:

1) Rasasindoora:<sup>[7,8,9,10]</sup>

Rasasindoora is Tridosha Shamaka, Tridosha Samyakara and Vataghna. Its Karma are mentioned as Deepana, Pancha vaataniyaman, Pittanisarana Pushtikara, Dhamani Prasarana, Rasa prasadaka Sarvarogahara, Vajikara, Vatasamyakara, Nadisamsthana Dridhikara.

Nirayasa pravartana of Sweda, mutra, mala, vata. It is effective in conditions like Prameha, Prabala shola, Jwara, Gulma, Pandu and Sthaulya.

**2) Naga Bhasma:**<sup>[7,8,9,10]</sup>

Naga bhasma is Snigdha, Ushna, Guru, Sara, Madhura, Tikta rasatmaka. Its prabhava is Grahi. It is Tridoshaghna, Kapha-Vataghna. It performs the karmas namely, Lekhana, Deepana, Stambhana. Firanga, Shotha, Yoni and Guda Kandu are mentioned as its indications in Classics.

**3) Vanga Bhasma:**<sup>[7,8,9,10]</sup>

Vanga bhasma is Laghu, Sheeta, Ruksha, Sara with Tikta-Kashaya, Kinchit Lavana rasa. It alleviates Kapha and Vata. It is Balya, Rasayana, Ruchikara, Kamottejaka, Chakshushya. It acts as Garbhashaya chyutihara, Kamavardhana, Karshyahara, Vranahar, Raktapittaghna and Agnimandyahara.

**4) Loha bhasma:**<sup>[7,8,9,10]</sup>

Lohabhasma possesses Tikta-Kashaya Rasa and is Ruksha, Guru and Lekhana. It has Sheeta Virya and Madhura Vipaka due to which it is Kapha-Pittahara. It is Deepana, Balya, Lekhana, Medhya, Vrishya,

Shakhashrita-koshthashrita pittashamana, Medohara. Kshaya, Kushtha, Sthaulya, Prameha, Garavisha, Chhardi, Shwasa, Visarpa, Shulahara, Gudaroga, Krimi, Kapharoga are its indications.

**5) Abhraka Bhasma:**<sup>[7,8,9,10]</sup>

Abhraka has Madhura rasa and is Snigdha and Parama sheeta. It is Vataghna, Ruchikara, Deepana, Sarvadhathuposhaka, Sthairyakara, Pushpakataka, Keshya, Varnya, Bahuapatyaprada, Balya, Netrya, Stanyavardhana, Medhya. It is indicated in Karyalasya, Pandu, Raktapitta, Grahani, Prameha, Shukra kshaya, Mutraghata, Arsha, Mutrakruhna, Shukrapata, Vataroga, Pittaroga, Krimija and Kaphaja Hridroga.

**Bhavana dravyas:** Dhatura (Dhatura Stramonium)- Ardra patra Swarasa, Bhang (Cannabis Sativa) Shushka patra- Shodhan purvaka kwatha, Yashtimadhu (Glycyrrhiza Glabra)- Kanda / Moola-Kwatha, Shalmali (Salmalia Malabarica) Twak- Kwatha, Nagavalli (Piper Betle) Ardra patra-Swara.

**Rasapanchaka and doshaghna of Bhavana dravya**<sup>[11]</sup>

Bhavana Dravya	Guna	Rasa	Virya	Vipaka	Prabhava	Doshaghna
Dhattura	Laghu, Ruksha, Vyavayi, Vikasi	Tikta, Katu	Ushna	Katu	Madaka	Kapha-Vata Shamaka
Bhanga	Laghu, Teekshna	Tikta	Ushna	Katu	Madaka	Vata-Kapha Shamaka
Yashtimadhu	Guru, Snigdha	Madhura	Sheeta	Madhura	-	Vata- Pitta Shamaka
Shalmali	Laghu, Snigdha, Pichhila	Madhura	Sheeta	Madhura	-	Vata-Pitta Shamaka
Nagavalli	Laghu, Ruksha	Katu, Tikta	Ushna	Katu	-	Kapha-Vata Shamaka, Pittaprako-paka

**Method of preparation**<sup>[12]</sup> All the rasa dravyas are taken in a khalva yantra and made into a uniform mixture. One bhavana with each of the bhavana dravya is given serially in a prescribed order and the final drug is rolled into vatis of 250 mg each and are dried and stored in a clean, dry, air-tight container.

**Dosage:** 1-2 ratti

**Anupana:** Ghrita, Kshira, Madhu, Sharkara.

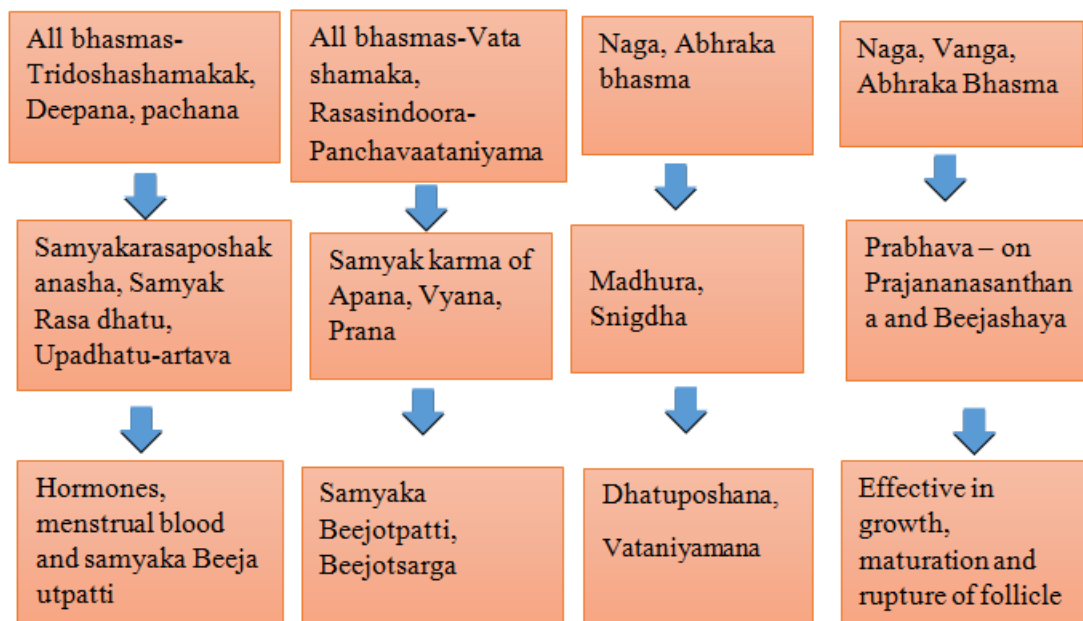
**Published works on Pushpadhanva Rasa in male or female infertility**

1. Manoj Kumar Dash, Namrata Joshi, Dwivedi LK, Effects of Pushpadhanva Rasa on psychological imbalances in polycystic ovarian disease patients and its management.
2. In this study results on psychological symptoms and ovarian cysts were significant in the group treated with Pushpadhanva rasa –b, prepared by adding aqueous extracts of the decoction.<sup>[13]</sup>
3. Darshana Pandya, Jitesh Padariya, Efficacy of Pushpadhanva Rasa and Swayamgupta Ikshuraka Beeja Churna on Ksheena shukra (oligospermia). The study showed that, in quantitative abnormalities and disturbance in sexual parameters Pushpadhanva rasa has better results while Swayamguta Ikshuraka

Beeja Churna showed better results in improving the quality of semen and level of testosterone.<sup>[14]</sup>

4. Patil Umesh, Singh A.K, Clinical study of Pushpadhanva Rasa with Tamboola patra Swarasa as Anupana in the management of Oligospermia (Ksheena Shukra). Statistically significant results were found in patients with Oligospermia when treated with Pushpadhanva rasa with tamboola patra Swarasa as anupana.<sup>[15]</sup>
5. Karishma Kapoor, Chetana Kumari A., M. Ramesh, Correction of Anovulation –one of the major cause of Vandhyatva-A case study.
6. Follicular study showed ruptures follicles and patient got regular menses with the intervention of Phalaghrita 2tsf BD with milk before food and Pushpadhanva rasa 1 TID with milk before food.<sup>[16]</sup>
7. Varsha Singh, Sushila Sharma, Saval Pratap Singh Jadon, Management of infertility in Ayurveda perspective: A single case report.

After treating with Oral medication –Pushpadhanva rasa, Syrup Ashokarishta, Tab.Liv.52, Phalaghrita and 3 cycles of Uttara Basti with Panchagavya Ghrita, the patient had tubal patency and no polycystic ovaries after 6 months of treatment and the patient conceived 3 months after the results.<sup>[17]</sup>

**Role of Pushpadhanva Rasa in Samprapti Vighatana of ovulation****DISCUSSION**

Various modalities have been mentioned for the treatment of Vandhyatva. Selection of treatment which is appropriate according to the classics as well as contemporary needs has to be evaluated. Patients suffering from infertility due to anovulation go through a chronic mental turmoil due to repeated examinations and investigations with no results. In such a circumstance, it becomes necessary to chalk out the treatment wisely, which has quick, wholesome (having multiple effects) and which fulfils patient compliance. The Bhasma form of medicines are found to be of nano size due to which their surface area increases and the drugs become more potent. The concept of nano particle is not new to the science of Ayurveda as it already comprises of the medicines with nano sized particles in the form of bhasma. All the Bhasmas in Pushpadhanva Rasa have Tridosha shamaka, Deepana and Pachana properties due to which the basic step of Agnimandya involved in the Samprapti is relieved. Hence, correction of Dhatvagni occurs leading to proper formation of Rasa dhatu. This results in proper formation of Upadhatu, Artava which can be interpreted as hormones, menstrual blood as well as ovum. Vatashamaka property is found in all the Bhasmas. Rasasindoora exclusively has Panchavataniyamana property. Thus, Vata dushti, the pivotal cause for Artavavaha Srotasa dushti is acted upon by the Vatashamaka property of all the bhasmas. Thus, the Prakrut karmas of Vata, of Vyuhana, Sanghatkara, Vibhajana, Rasa-rakta samvahana, Utsarjana karma are all restored resulting in proper Beejotpatti and Beejotsarga. Naga bhasma and Abhraka bhasmas with their Madhura, Snigdha properties bring about Dhatu poshana and Bala vardhana. Naga, Vanga, Abhraka have unique property of acting directly on Prajanana sansthana and Andakosha(ovaries).Therefore have a specific effect

on growth, maturation and Rupture of follicles on account of their Prabhava. Most of the Bhavana dravyas have Tikta, Katu rasa which will help in Kapha Shamana. Also due to their Ushna veerya, Vata shamana and Pitta niyamana properties are embibed into the yoga which help in Prakrut pitta karma of Pachana and Parinamana as well as Vata karma of Utsarjana. Madhura rasa of Shalmali contributes in bringing about Prinana, Brimhana, required for growth of the Beeja.

**Role of bhavana in enhancing rasaushadhi:** Bhavana (wet trichurition) is a Sanskara. Sanskara is a process by which there is transformation of the inherent properties (Gunantaradhana) of the drug undergoing Sanskara. The liquid media facilitates easy and fine processing as well as reduction in particle size and homogenization leading to modification in the properties. Bhavana brings about Shodhana of particular drugs as well as Marana .<sup>18</sup> Bhavana plays an important role in making the metallic and mineral preparations free from toxicity, making them easily absorbable into the system. The natural properties of the drugs are enhanced and new properties are also induced by Bhavana Sankara.

**CONCLUSION**

Most of the ingredients of Pushpadhanva Rasa, have Tridosha nashaka properties which act pinpointedly in Samprapti Vighatana. Drugs having the property of Vataniyamana, Pitta-kapha shamana help in correction of a major Kriyatmaka factor in Beejotpatti and Beejotsarga. Also, Manasika dushti is taken care of, by dravyas like Rasasindoora and Abhraka bhasma, rendering the drug to be highly effective in reversing back the Samprapti. It can thus be rightly concluded that Pushpadhanva Rasa is a promising drug in Ayurveda in cases of anovulatory factor of Vandhyatva.

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